ΑΩ

The multiplicity of worlds invisible and visible is unity in respect to the unity of God, for nothing else hath being. The Perfect seeth unity in multiplicity, and multiplicity in unity.—*Jemshid in the Desatir.*

THE PATH.

VOL. VI. MARCH, 1892. No. 12.

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SIX YEARS GONE.

Six years have gone into the void since the PATH was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. The PATH has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for intercourse.

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and

its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition", while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole theosophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place at once transferred themselves throughout the whole range of the Society, informing it with added energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modelled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H.P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature, it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone,—so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

Professor Dean's Consultations.

By M. J. Barnett.

(*Continued.*)

"It is exceedingly interesting from a scientific point of view to learn how many of us have an almost imperceptible convergence or divergence of one eye. Why, my friend says," he continued, warming with his subject, "that there is not one person out of a hundred whose eyes are perfectly true in position."

"Well, what of that?" rejoined Mrs. Dean with asperity. "Is not nature able to adjust herself to such slight irregularities without any interference on our part? There is perhaps not one person out of a hundred whose other features are not a little one-sided, yet what harm does it do?"

"But, my dear, can't you understand that with the eyes it is quite a

different thing? Thousands of ailing people have this little strain upon their nerves without suspecting the cause."

"Your oculist would have us believe that we are a squint-eyed race," she replied.

"When a man has a specialty his opinions in his own line are valuable," he said.

"When a man has a specialty he is quite likely to fall into a rut," retorted Mrs. Dean.

The professor reflectively folded his napkin and rose from the table. "To-night I may be a little late," he said as he departed.

In referring to his list of references he found that the only case of hallucination was that of a young girl who lived five hundred miles distant, so learning the particulars of that case was quite out of the question. But near by lived a man who had been cured of epilepsy. He resolved to call there on his way home.

Somehow the usually self-contained professor of mathematics found that day that he could not keep his attention fixed upon the problems presented to him. His classes were less interesting than usual. He seemed to inoculate his pupils with his own incapable condition of mind, so that even the Asses' Bridge with its glibly running statement failed to be on the square and carry the boys safely over to the next theorem. He found himself discovering any number of slight discrepancies in the pairs of eyes now facing him, and he felicitated himself upon the advance of physical science, which held the key to the mysteries of mind, and within whose province it was to control a riotous imagination. Perhaps some of these very boys among his students, whose obliquity of vision under his newly acquired discernment assumed so startling an aspect, perhaps they might be in need of the very surgical operation that he still coveted for his child. Perhaps thereby might be worked so great a mental change as seriously to affect the scholarship of the unsuspecting victims before him.

His speculations upon the subject, however, were brought to a sudden close by the noise and disorder that had gradually crept into his class until it had now become worthy of reprimand, and the professor realized that an alert rather than a reflective condition of mind was needed to sustain his reputation as a disciplinarian.

As soon as his class work was over, however, his thoughts returned to the charge. It was with alacrity that on his way home he rang the bell of the tenement occupied by Mrs. Dobbins, whose husband was said to have been cured of epilepsy by an operation on the eyes. The woman herself answered the bell and ushered him into an unpretending room.

He made known his errand. She seemed to bristle up with indignation.

"It may be true," she said, "that my poor husband has not had the fits so often since he had his eyes cut, but now he is in bed with his spine."

The literal professor wondered how she expected a man to go to bed without his spine, but he only waited in respectful silence for her to proceed.

"I don't believe in curing one disease by making another," she continued. "My husband had just as good eyes as you'd wish to see before that doctor meddled with them, but now they trouble him. As for his spine, he had never felt it before. For my part I should prefer the fits. They never lasted long, and did not keep him in bed."

"Now, my good lady," said the professor, endeavoring to let himself down to her level, "he *had* the fits, as you call them. His eyes were operated upon, and since that operation he has had them less frequently. Is my statement correct?"

"That doctor did him more harm than good," she rejoined. "It is of no use telling me that cutting into a pair of sound eyes will do anybody good, for I don't believe it."

"But, my good lady, according to your own statement, the end that the oculist had in view has been gained, which proves that his scientific efforts have proceeded in the right line."

"I don't know nor care anything about scientific efforts. I only know that my husband is worse than he was before," she concluded, as she opened the door for him to pass out.

"How impossible it is to make any logical headway with ignorant people," thought the professor as he disgustedly turned his back upon her and passed out into the street.

After dinner that evening he chose a favorable moment to describe the interview to Isabel. In doing so, however, he omitted all that superfluous collateral information with which the "good lady" had confused her statement, and the operation stood out as a bold and clear success.

Isabel, however, failed to be duly impressed. After an hour's discussion of the subject she still maintained her first attitude, and the disappointed husband felt that he must give up all thoughts of the operation and try some other expediency for the child's cure.

Some months had passed by when one evening the professor attended a medical banquet. He chanced to sit beside a learned M. D. whose specialty was diseases of the liver. Becoming eloquent and confidential over the *patè de foie gras*, this liver doctor imparted the information that not only heart and other organic difficulties, but even many of the brain disturbances resulting in hallucination, had their origin in abnormal conditions of the liver. Indeed from his point of view it appeared that the liver

was broad enough to cover almost everything included in pathology. He asserted that a perfectly normal and sound liver was a thing not to be expected until science should become more advanced; and when the professor asked him why diseases increased in number with advancing science, he made it clear to the questioner that the increase of diseases was only a *seeming* which resulted from advancing skill in diagnosis and classification.

The professor was greatly impressed, and returned his confidence to the extent of laying Vera's case before him. He received great encouragement from the doctor in the statement that one may have serious derangement of the liver without manifesting any symptoms that would be apparent to the unskilled.

But then when the guests withdrew from the table the professor was introduced to a noted aurist, who in the course of conversation told him that no indication of abnormal hearing should be disregarded, that disturbance in this delicate organ might extend to the brain and result in serious mental derangement that in certain cases had been known to take the form of hallucination.

This at once so appealed to the professor that deranged eyes and disordered livers retired to the background, for did not Vera seem to be a little hard of hearing? To be sure her mother called it inattention, and said that when the child gazed at you with that far-off expression and the words addressed to her seemed to fall upon deaf ears, it was only that her mind was absent. But why should a child with no learning in its little head be absent-minded? It was not natural. Vera must be a little deaf. That explained everything.

But then he also remembered that, even though she heard as well as saw what did *not* exist, she at other times evinced an abnormal acuteness in hearing what *did* exist. She had, for example, many a time told him of the approach of a band of musicians before he himself had been able to perceive a sound from them. Might there not be such a thing as periodical or intermittent deafness?

The aurist thought most decidedly that there might, and that in such cases a slight operation would remedy the ill.

The professor ardently desired but did not dare to propose taking the child to him for examination. He recalled his wife's repugnance to any kind of an operation, and her firm resolve to follow Dr. Clement's advice and let the child alone.

As he was passing along out of the room revolving the subject in his mind, his attention was attracted to a knot of gentlemen near the door. They were discussing a case of hallucination. He quietly lingered near and heard many curious theories gleaned from the most advanced medical treatises to account for such diseases, as they termed them. He learned

that while such manifestations were usually a concomitant of ill health, more especially nervous derangement, yet in the case under discussion the subject had lived to a good old age in apparently perfect health. There were as many opinions concerning the non-apparent physical cause of this particular mental derangement, as there were medical practitioners each with a peculiar bias.

The name of the man, who in spite of his hallucinations was hale and hearty at sixty years of age, fell upon the professor's ears with a familiar sound.

John Graham. Surely he had heard that name before.

In another moment he learned that the man was a resident of his own town.

If this person really were on such a pinacle of learning that he could with impunity indulge in hallucinations—for what but a knowledge of science could protect one in an abnormal condition of mind?—he would call upon him and learn his secret.

"John Graham," he repeated to himself on the way home. The learned men of the town were few, and it was very strange that he was not already on familiar terms with this one.

When the professor mentioned John Graham to his wife, she smiled significantly and said that she believed him to be just the man that could help them. But when she added that John Graham was none other than the old man who repaired their clocks, his countenance fell.

"What! that ignorant fellow?" he exclaimed. "What does he know about psychological or mental law? Why, he has lived down the street here all his life," he added, offering much the same arguments as were employed against the great spiritual teacher of 1800 years ago by those who thought that a carpenter's son who had lived among them could not tell them anything worth knowing.

Mrs. Dean confessed that John Graham was only a clock repairer and that he was still further guilty of living down the street. But she added with unwonted self-confidence that she believed him to be the one person who could understand Vera's case.

The professor turned and looked squarely into his wife's face. He discovered therein a new expression, and he now remembered that for some months she had been a different woman. She had appeared like one whose mind was pregnant with serious but most satisfying thought. Several times after passing a sleepless night she had said that the hours had passed like seconds, and that the whole twenty-four hours a day were none too many for her to think out what was in her mind. What could it be that she had been thinking about, and upon which she had not asked his opinion?

"My good little woman," he said, "what nonsense have you in your head?"

Mrs. Dean winced. If there was one thing more than another that she disliked being, it was a "good ltttle woman", for it always indicated that her husband was vexed with her.

"I scarcely know how to tell you what I think," she replied, "but I am convinced that there are many, *many* things that we do not know, and that what we think we know may be all a mistake."

"Speak for yourself, Isabel. Do not, if you please, include me in your category."

"Walter, I cannot talk well about it because it is all so new and strange to me, but it is beautiful and I am sure it is true. It accounts for so many things. It makes life so much easier. It shows us how very little we know."

"Indeed! What is this great *it* you are talking about?" he inquired loftily.

"Why—this thought—these ideas—this knowledge—this truth. John Graham can tell you all about it. He has lived alone for forty years and thought it all out. It was all inside of himself. It is within all of us, and as soon as we bring it out we shall know about it: then there are teachers and books."

The professor took up a book from the table and glanced at its title page.

"Yes, he lent me that," she said boldly.

"'Astral Light.' *Astral Bosh*," he muttered contemptuously, dropping the volume with a thud. "Isabel, if I were the kind of man to do such a thing, I should forbid you to read that book, or to have anything more to say to that fellow Graham; but I am not, I am not that sort of a man," he added, as if he regretted the fact. "There are men who forbid their wives to do things, and not bad men either," he continued, lingering on the dangerous ground, "but I have never done such a thing."

"And if you did so in this case I should not obey you," she quietly replied.

"Wouldn't you, really? Would you conceal the book and read it in spite of my command?"

She returned his frowning glance with a steady, unflinching gaze. "If I thought the book contained a truth for me and it was right for me to read it, I should simply and without concealment read it. I should have a perfect right to do so."

Her husband's frown melted away into an expression of speechless amazement.

"Isabel," he said at length, "I do not recognize you. When have you seen this Graham? Have you ever permitted him to see Vera?"

"I have seen a great deal of him during the last few months. He and Vera have been good friends for a long time. He walks home from school with her nearly every day."

"And you have known this and permitted it, Isabel?"

"Why not?"

"A man whose abnormal condition has for years been an enigma to the medical faculty, and who, since he has no knowledge of science to protect him, must be classed with unreliable, non-responsible beings—why, how do we know what moral and mental effect he may have upon our child?"

"The effect has been only good," she replied. "I am able to recognize a good man. He has a true, noble heart. He is our brother and our equal, if not our superior."

"Does he help you to these communistic ideas?"

"He helps me to a true ethics such as I never dreamed of before, and, Walter, if you would let him he would help you also."

"Help me! What help do I need? Isabel, are you demented? He is an impertinent fellow to insinuate himself into the confidence of my wife and child," he said, flushing angrily.

"You are not yourself at this moment," replied his wife.

When he had become a little cooled she began again. "Walter, if you knew one-half of the noble deeds he has done you would glorify him, you who so appreciate and admire an unselfish act, and who are always so kind to those whom you consider your inferiors."

"I do not want to be hard on him," he replied, somewhat softened. "If it is your wish I will even see him," he added with heroic effort. "Of course I am perfectly willing to hear what he has to say for himself."

"You will find that he will say very little for *himself*," said Mrs. Dean, "but he may say something that will interest you and throw light upon Vera's case. The clock in your study needs attention; suppose we send for him to come professionally to-morrow afternoon. You will be courteous to him, Walter, will you not?"

"Why, certainly. What do you take me for?"

Mrs. Dean had quietly opened the door of her husband's study and now paused before the picture that presented itself.

A small, young old man with a fresh glowing countenance and white hair, was seated before a little table upon which stood a dismantled clock. The child standing beside him, with her golden-brown curls falling against his snowy locks, was peering curiously into the machinery under examination. The time piece was going at that alarming speed possible only when the pendulum has been removed.

Reincarnation a Physical Necessity.

Some further considerations have occurred to me as not only supporting the doctrine of re-incarnation, but from a scientific stand-point rendering it a necessity. These points are often referred to in the *Secret Doctrine*, but it may be well to group them together as a single concept. Spirit and Matter represent the two poles of *one eternal Nature*, the subject and object, the energy and the form, of all things. "Matter" refined and purified through plane after plane till it reaches the sixth plane, the plane of the absolute, becomes "pure spirit", and disappears "behind the veil" of the absolute; is absorbed in it. "Spirit" precipitated, differentiated, condensed through plane after plane, becomes on the lowest plane that which we call matter. That which we call "solid", "real", "substantial" is thus the most illusionary of all conceivable things. Its very existence depends on ceaseless change. Thus we may complete the paradox, and say that it is because it is not. The One rootless-root, the potency that lies back even of what we *call* Spirit, and that never manifests itself *as such*, the Nameless, the Unknown and forever Unknowable, the *Logos*, reflects its image, or manifests always through a vehicle (*upadhi*). The divinity in man is a *ray* from this Logos. It is not "a part" of this ever-concealed Divinity, because there can be no partition or division in that which is forever *One*; but a "ray" or "beam" or "spark" may emanate from an Eternal Light, and the Light remain unchanged and its real source be still unrevealed, Now the principle is everywhere stated in the *Secret Doctrine* that this Logos always manifests through a vehicle, and that of the six planes into which Spirit descends and manifests in relation to man, and on each of which the *Ego may become* conscious, the physical is not only the lowest reached, but the lowest, the very dregs of the possible descent of spirit into objectivity. This is the earthly plane of our present humanity, incarnated in fleshly bodies.

It can hardly be conceived that what we call man is concerned with anything outside of that solar system of which the earth is one of the lesser orbs, and for our present purpose we need not take into account any other members of our planetary chain than our Earth.

We have then the following propositions.

1st. Spirit manifests only through a vehicle of matter. "Pure spirit" is a latent potentiality, and as such never manifests.

2d. The "Laya-center", or "Divine Ego", in man is a ray from the *One* which *is*; and is beyond both Spirit and Matter.

3rd. This Divine Ego, called also the "Eternal Pilgrim", being connected with the Earth and its planetary chain or solar system, can have no conscious or experimental (through participation in experience)

connections with other solar systems during the life cycle of our planetary chain, or during our present *manvantara.*

4th. The present physical embodiment of man in sense and matter is the lowest in the planes of consciousness of the descent of spirit into matter, for the experience of the Immortal Ego. Below this lowest human plane the Ego does not attain self-consciousness, and is therefore not yet human. These elements of humanity and divinity are descents from spirit, and not ascents from matter and physical form.

5th. Consciousness on any plane for man means adjustment of man's complex attributes to experiences on that plane: a consensus of his faculties with rhythmic vibrations consonant to and with the vibrations incident to that plane. "The chord of the mass" in man, and on the plane of matter, are synchronous; and consciousness involves the quality, pitch, intensity, and amplitude of all vibrations, according to the eternal law of harmony.

6th. The next plane of consciousness above the present physical or "fleshly" is the astral. In certain individuals of the present race there is already manifest the dawn of the supra-physical or astral consciousness. These persons are known as "psychics" or "mediums". This consciousness is in no sense "spiritual", except that it is one remove from the material toward the spiritual pole of the life-current. One who had entirely mastered the lowest physical plane, exhausted its experiences, and withdrawn its consciousness to the supra-physical, would have no need of embodiment in flesh, because all its vibrations would have become synchronous with the next higher plane. The *vehicle* of the Ego would necessarily be drawn from the higher and not the lower plane, and such an ego could not logically be conceived as having a body of flesh belonging to the lowest plane.

The conclusion is obvious. The Ego that has not exhausted or risen by actual experience above the physical plane of flesh, sense, and animal passion *must manifest still on that plane or not manifest at all.* The fact that the Ego is still on the lowest plane is proved by its now inhabiting and by its attachment to the body of flesh. The most advanced individuals known to the present time are those who have most nearly exhausted and withdrawn from the sense plane, and who, at the same time, show through their altruism and diviner unfolding the dawning consciousness of the higher planes. Even these would still be, on the next higher plane, weak, enervated, and in no sense fully *conscious* or "alive" on that plane, because the threads of former life would still be entangled in and not yet withdrawn rom the lower plane. They would be like the "still-born" in physical

bodies, and fall back into the negative or unconscious state. Therefore is it both a scientific and philosophical necessity that the great majority of persons of the present race of humanity will be again and again reincarnated.

By great and persistent personal effort, by self-denial, and by wise instruction and training, man may work out his own salvation, and even in the present life rise to higher planes of consciousness and so escape reincarnation.

J. D. B.

The Synthesis of Occult Science.

(*Continued from February No.*)

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is *religion*. Is it a *philosophy*? No, it is philosophy. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but span-

ning two eternities. his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives", and these lives, these living entities called "cells", were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness". Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism".[1]

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks", as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception,

1 Dr. J. Oehorowicz, "Mental Suggestion" p. 291.

sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons". The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic: and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all

these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition", "I don't see *why* they turn a six upside down to make a nine", "Why don't two and two make five?", and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed" and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. XIX. Introduction to the *Secret Doctrine*. "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."
>
> —Crest Jewel of Wisdom.

Some Hindu Legends.

A ROMANCE OF SITA.

Perhaps in the whole range of moral allegories which honeycomb the ethical and religious literature of Hindustan there is nothing more elevating, more inspiring to the mind of the Hindu than the narrative of the

recovery of Sita from the hands of the giant Ravanna, by Rama, as an incarnation of Vishnu the Deity Absolute.

It is said that in one of her past lives Sita was the only daughter of the great Rishi (Sage) Bhrigu, and then went by the name of Bhargavi. She passed the prime of her life in stern asceticism with a view to obtaining complete union with the Deity in her next incarnation. One day while she was walking alone in the forests, Ravanna the giant king of Lanka, (Ceylon), of the ancient race of giants mentioned in the *Secret Doctrine*, came upon her, and was so much ravished by her enchanting beauty that he wanted to make her his bride.

At this proposal Sita was so incensed that she, there and then, prepared a pyre into which she threw herself, uttering an indelible curse upon the giant that during his whole lifetime, which covered 150,000 years, he would not be able to touch a single woman, a curse which was literally fulfilled.

Bhargavi's curse worked itself out in a most wonderful manner.

Centuries upon centuries rolled away, and the giant Ravanna, the most long-lived of God's creatures, still ruled Lanka with an iron hand.

Lapped by the limpid waters of a lake in Southern India, there stood in its very midst a Lotus-flower whose sun-kissed bosom bore the noble form of a gentle being of angelic innocence. It was the daughter of Bhrigu come to life again in this strange watery cradle. A couple of fishermen who had been one morning angling on the margin of the lake brought the Lotus out. Admiring the glorous image of the sleeper inside, they took it to their King Ravanna, the monster who had cost Sita her life in her last incarnation. Astonished at the infant so peacefully reclining on the Lotus, the King called his soothsayers and asked them, as is customary with the Hindus, to consult the stars about the future of that mysterious being. On being informed that the girl was destined to bring ruin and desolation on him and his kingdom, Ravanna ordered that she be shut up in an air-tight box and drowned in the deep sea.

The future Sita remained for years a sojourner of the sea, till one day the furious waves washed the box ashore. The sands covered it and kept it long unseen by human eyes. Janaka, the king of Videhnagar, one morning, intent upon performing a sacrifice to the gods (*yagna*), came to the sea-shore with his retinue of priests and courtiers. In *yagna* it is very necessary that the ground should be consecrated before the ceremony. When the beach was being made ready, the share of a plough that was upheaving the ground struck against a hard substance, which being dug out turned out to be the well-secured box holding the woman who was to bring about the downfall of the house of Ravanna. Delighted with this acquisition, considered to be a god-send for his life, Janaka took the child home

and brought her up as his own daughter. From her foster-father Janaka she received the patronymic Janaki. She was called Sita because she was first brought to light by a plough whose Sanskrit equivalent is *Sita*.

Valmiki relates that she was afterwards married to Rama, an incarnation of the Deity, was carried off to Lanka by Ravanna, and there kept by him in captivity. Rama then pursued the enemy to the Southern shore of India, and was helped by the monkey god, Hanuman, who made war with him against the giant, calling to his aid the elemental forces of Nature. Here Hanuman represents not only the ancient ape-like men of the early races, but also the elementals of all degrees of power. The armies arrived at Lanka, beseiged the place, and finally overthrew the giant, recovering Sita. In other words, the new cycle and the new race overcame the old and took their place.

Valmiki, the Writer of Ramayana.

In one of the wilds of India, a Brahmin youth of obscure parentage in a vagabond company used to waylay travelers, and lead a life remarkable for its lawlessness and avarice. For years the boy trafficked in unrighteousness, till one fine summer morning Narada, the messenger of the gods, the Mercury of the Aryans, with his tuneful lute (*Vina*) hymning forth praises to Vishnu to kill the tedium of his march, came upon the brigand so early up for his daily human hunt. On being threatened with his life Narada remonstrated with the brigand to spare it, as his death would not give him any money, and asked the chief motive which led him to commit such crimes. On being told that he had a large family to maintain, which, as he could not do by fair means, he had to fall upon foul ones to keep them well fed and clothed, Narada begged him hard, before being put to the sword, to run to his own house and ask his wife and children, for whose sake he was heaping sins on his own head, if any one amongst them was willing to exchange with him the penalty of hanging which was inevitably destined for him at no distant date. Utterly dejected and downcast did the Brahmin return to Narada and complained most bitterly to him of the ingratitude of his own kith and kin for whom he had dipped his hands so deep in blood, since they cared not for him to desist though he should die. He fell upon his knees and requested the divine messenger to save his soul. Taking pity on his abandoned plight, Narada told him to sit under a banyan tree hard by and mutter incessantly the word MARA.

In the Canarese language this word means "a tree", and the illiterate youth, who had never heard the name of God until now, very soon, by repeated anagrams, began to pronounce *Rama, Rama*, the name of the Deity amongst the Hindus. For a thousand years, the legend runs, the Brahmin in his yoga trance kept the word Rama ceaselessly on his lips, at the end of which Narada once more happened to pass that very way, and found in

his would-be murderer a regenerated ascetic whose body was altogether enveloped with white ants. Nearing him he recalled him from his trance and gave him the name of Valmiki, or he whose body was covered with *Valmik* or white ants. Inspired by him this Valmiki, the former highwayman, wrote that glorious monument of human genius held so sacred by the Hindus, the Ramayana, in which he recounts the love of God towards man, and how He tries to alleviate the sufferings and woes of Humanity.

Among other things the story is intended to show how the soul even of the most abandoned may be swayed, and how an impulse in the direction of a better life will lead to good Karma. The sage, whether appearing as Narada or not, knows how to touch the chord that shall vibrate so strongly as to change a life, as in this case he appealed to the bandit on a point that would show him how ungrateful were those for whom he did evil. And so, too, only by previous good Karma could this youth have met a benefactor in that life; thus all along the road we meet those who help us and those whom we must help. As we do not recognize them, the only way is to help everybody.

The Mungalgiri Temple.

About six miles from the town of Bezwada, the ancient Vijayawada so famous for the religious austerities of Nijaya or Arjuna, there is a high mountain called Mungalgiri. On the top there is a very celebrated temple whose chief wonder is that near its "Holy of the Holies" there is a small opening known as Narsihma Vakira, or the mouth of the God Narsimah, the Fourth Avatar of Vishnu. The votaries who come to the shrine are in the habit of bringing a potful of *jaggery* mixed with water, as a libation to the god. The contents are emptied by means of a conch shell into the small orifice just mentioned. Only just half of what is offered is taken in; the other half, even if poured, is not received, but thrown out as often as the conch throws it in. This is considered as a token of love and regard of the Deity towards helpless Humanity.

There is a perpendicular crevice in the same mount which is supposed to communicate with the Patala—known as the nether world by some and in *Secret Doctrine* identified with America.

In the *Kreta* Yuga this mountain was called Muktadari, or the Mount of Salvation; in the *Treta* Yuga, Jotadari, or the Mount of Protection; in *Dwapara*, Niladari, or the Blue Mount; and in *Kali*, the present age, it is known as Mungalgiri, or the Auspicious Mount.

The spire over the temple is some 1,320 feet high, and was built by a Raja named Venkatradari at a cost of 400,000 rupees in order to expiate the crime of murdering some robbers whom he had invited to his house really for that purpose but on the ostensible plea of hospitality.

India is a land of mysteries truly, but although many of these folk tales arise out of natural phenomena, they show the deeply-seated religious feeling of the race. Religion there enters indeed into everything. But these tales are not despicable, for many great writers of authority know that under the folk tales of all nations are concealed truths hidden from the materialist's gaze. Oil on the sea to still it was long held a superstition, but now nearly every well appointed ocean vessel is equipped with oil-bags to accomplish this end in accord with ancient "superstition".

Warangal. J. S.

Affirmations and Denials.

In the Path of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham:

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty; I know there is no poverty; there never was any poverty; there never will be any poverty. We have great stores of wealth; every man, woman, and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents, I know there never were any accidents and there never never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows: "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight; it is not representative". The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing". But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham

says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite". This is quite logical and proper, and reduces the whole matter to its right position. The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

RELATIVITY.

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil", as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any

land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that can not be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these

affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

A CATECHISM OF BRAHMINISM.

(Continued from February, 1892.)

23. Q. Give some more account of his bodily austerity.

A. (1.) He may slide backwards and forwards on the ground, or stand a whole day on tip-toe, or continue in motion, rising and sitting alternately.

(2.) In the hot season he may sit exposed to five fires, four blazing around him, the fifth the Sun above. In the rainy season he may stand wholly uncovered when the clouds pour their heaviest showers. In the cold season he may wear twined vesture, and perform ablutions three times a day.

(3.) He must increase by degrees the austerity of his devotion, and endure harsher and harsher mortifications to dry up his bodily frame.

24. Q. What is the use of such austerities?

A. Manu says an anchorite who shuffles off his body by any of these modes which sages practiced, becomes void of sorrows and fear, and rises in exultation to God.

25. Q. What must a Brahmin do when he becomes a *Sanayassi*? [1]

A. He must renounce the world and forsake all. He should live alone without any companion, fixing his attention on God and God alone.

26. Q. Give some ideas of the articles he possesses.

A. An earthen water pot, the roots of large trees, and a coarse vesture are all that he may have. Manu says, "a gourd, a wooden bowl, an earthen dish or a basket made of reeds are the only utensils a Sanayassi may have for his use".

27. Q. Name some of the subjects upon which should engage his contemplation.

A. Let him reflect upon the transmigrations of Men, caused by their sinful deeds and their downfall into the region of darkness and their torments in the mansion of Yama; upon their compulsory separation from those whom they love and their union with those whom they hate; upon their strength overpowered by old age and their bodies marked with dis-

1 See *Oriental Department* paper 10 on the *Samskaras*. ED.

ease; upon their agonising departure from this corporeal frame, their formation again in this world and gliding of their vital spirit through ten thousand millions of wombs; upon the misery attached to embodied Spirits from a violation of their duties, and the perishable bliss resulting to them from even the abundant performance of all duties religious and civil. Let him reflect also with exclusive application of mind on the subtle indivisible essence of the Supreme Spirit, and its complete existence in all beings, whether highest or lowest.

28. Q. State briefly in general words the subject of his contemplation.

A. The subjects may be classed under the following heads:

(1.) The miseries of transmigrations.

(2.) The productive cause of the transmigration, i. e. Desire.

(3.) The destruction of the desire.

(4.) The means of compassing this destruction.

29. Q. What name is given to birth and rebirth and their miseries in this world?

A. In Sanskrit it is called Sainsara Chakkra Parivarthana, or the circulating like a wheel in the miseries of existence.

30. Q. Can you mention some of the ancient works in which these figurative expressions of Chakkra Parivarthana occur?

A. This figurative expression occurs in the *Sankhya Sutras* of Kapila; it is found in the *Mahabharata*; and again in the *Bhagavad-Gita*.

31. Q. How is this Chakkra Parivarthana described in the *Mahabharata* and in the *Bhagavad-Gita*?

A. It is described in the *Mahabharata* as follows: The wheel in which the soul sits and always turns has an unknown centre, though its radius is visible and moves in a circle of evolution. The axle of this wheel is very smooth; every thing in the Universe is attracted and squeezed in it as the rape-seed is in the oil-mill. The Soul is caught hold of by false ideas of happiness caused by Avidya (or not-knowledge) as a rape-seed by an oil-mill. Then it is acted upon by Karma, from which proceeds *Kistna* or Desire, from which proceeds again Egotism according to the *Bhagavad-Gita*, where also this expression occurs, "it is God who sets this whirl in motion".

32. Q. Can a Sanayassi remain in a fixed abode like a Grihastha or Vanaprastha?

A. No, during the eight dry months of the year he must be wandering about from place to place getting his food as a *Biksha*.

33. Q. What should he do during the rainy season?

A. During the four rainy months he should remain in one place.

34. Q. By what name is this resolution to stay in one place known in the Sanskrit?

A. It is called *Chaturmassya Sankalpa*, or the resolution to stay in one place for four months.

35. Q. Can you give me the name of any ancient Bikshu who observed the rule?

A. Yes, we are told in the *Mahabharata* that Bikshu Panchassika remained in the hermitage created by Lady Sulabha, and during his Chaturmassya Sankalpa taught her his Sankhya doctrines.

36. Q. Who was Panchassika?

A. Panchassika was an ancient Sankyan philosopher whose name is mentioned in the *Sankyah Sutras*. He is said to have declared that *Avivaka* was the real cause of creation and misery. In the Mahabharata we are told that he was the son of a Brahmin lady named Kapila, who educated him in Sankhyah Philosophy. He was known as Khapitayah after his mother; his reputation as a Sankhyah philosopher was so great that in a major council of several hundred of Brahmin philosophers he preached and established his Sankhyah doctrines at the Court of the King Janaka. From this circumstance Janaka became very much attached to him and subsequently became his disciple. His other famous female disciple was Lady Sulabha, whom he converted during one of his Chaturmassya Sankalpas, as before stated.

37. Q. Can you mention some of the moral laws that are binding upon all men?

A. The tenfold *Dharma* is binding upon all men.

38. Q. What is meant by *Dharma*?

A. Manu defines it as follows:

The *Dharma* is that system of duties which is revised by such as are learned, and is impressed on the hearts of the just, who, as the means of attaining beatitude, remain ever exempt from hatred and inordinate affection.

39. Q. What about tenfold *Dharma*?

A. The tenfold *Dharma* is again subdivided into two five-fold parts, namely, *Yama* and *Niyama*.

40. Q. What are the *Yamas*?

A. The fivefold *Yamas* are,

(1.) To refrain from causing injury to animated beings.

(2.) To speak the truth and to refrain from falsehood.

(3.) To refrain from stealing.

(4.) To refrain from immorality and to cultivate chastity.

(5.) To refrain from receiving gifts.

41. Q. Is this law binding on all?

A. Yes, the *Yoga Sutra* says that this five-fold law of *Yama* is universally binding, irrespective of every caste, place, or time.

"Men Karmic Agents."

The above is the title of an essay in the T. P. S. series[1] by Alexander Fullerton, in which he treats the question solely in regard to whether we should take punitive or reformatory measures with those of our fellow-beings who transgress in those respects in which we so often see culpability. In that essay he has said a great deal that cannot be controverted from the general rules prevailing, but there are other considerations, and also other ways of understanding the term "Karmic Agent".

For this H. P. B had a particular and technical meaning under which the Karmic Agent is at once removed from the ordinary general mass to which the essay in the *Siftings* has reference. A statement of the law of Karma of course makes not only men karmic agents but also every other being in the Cosmos, inasmuch as they are all under the law of action and reaction, and, with the same law, go to make Cosmos what it is. Taken as a unit in the general mass of men, each man is a Karmic agent in the above sense, just as each horse and dog, or the rain and the sun are. So in our daily actions, even the smallest, whether we are conscious or not of the effect, we are such agents. A single word of ours may have an influence for a lifetime upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment and thus save him from calamity or the reverse, and so on infinitely. But all this is very different from the technical sense I have referred to, and which might be taken to be the sense of the title of the article thus specially removed from the general class.

The special sense is in this: a "Karmic Agent" is one who concentrates more rapidly than is usual the lines of influence that bring about events sometimes in a strange and subtle way. Of these there are two classes; the first those among the mass who, from the lives they have led in the past, arrive in this one gifted—or cursed—with the power unknown to themselves. The second, those who by training have the power, or rather have become concentrators of the forces, and know it to be the case. Of these are the Adepts, both great and small. An instance of this may be found in the life of Zanoni as related by Bulwer Lytton. It was observed that those who met Zanoni soon showed in their affairs very great changes, and although Lytton's son has said, out of his imagination, I think, that his father never intended what theosophists say he did by the book, there is no doubt that Bulwer meant to teach and illustrate the law.

In Patanjali's *Yoga Aphorisms* it is also spoken of in the 36th Aphorism, second book, thus (Amer. Ed.): "When veracity is complete the

1 *Theosophical Siftings*, Vol. 4, Nos. 14-15.

Yogee becomes the focus for the Karma resulting from all actions good and bad;" and in the Bombay edition, "when veracity is complete he is the receptacle of the fruit of works."

It is a well-known tradition in India, called by the civilized West a superstition, that if one should meet and talk with an Adept his Karma good and bad would come to a head more quickly than usual, and thus that the Adept could confer a boon, letting the evil pass and increasing the good. I have conversed with those who asserted they had by chance met Yogis in the forest with whom they talked, telling them that some dear friend was sick unto death, and then on returning home found that the sickness had all gone at the very time of the conversation. And others met such men, who told them that the meeting would bring on the opposite by reason of quick concentration, but that even that would be a benefit, as it would, as it were, eat up much unpleasant Karma once for all. Of this class of traditions is the story of the centurion's daughter and Jesus of Nazareth.

And H. P. B. held that there are many people in the world, engaged in its affairs, who are, without knowing it, Karmic agents in this special sense, and continually bring to others good and bad sudden effects which otherwise would have come slowly to pass, spread over many more days or years, and showing in a number of small events instead of in one.

If this theory be true, we have here also the explanation of the superstition of the evil eye, which is only a corrupt form of the knowledge that there are such Karmic agents among us who by looking at others draw together very quickly effects that without the presence of the Karmic agent might never have been noticed because of their taking more time to transpire.

But if we follow too strictly the theory that men are Karmic agents for the punishment or reformation of others, many mistakes will be made and much bad feeling engendered in others, making it inevitable that we who cause these feelings must receive some day, in this life or another, the exact reaction. And on the other hand, we should not shrink from the duty to relieve pain and sorrow if we can, for it is both cowardice and conceit to say that we will not help this or that man because it is his Karma to suffer. In the face of suffering it is our good Karma to relieve it if in our power. We are ignorant at best, and cannot tell what will be the next result of what we are about to do or to suggest; hence it is wiser not to assume too often and on too small occasions to be the reformers or punishers as agents for Karma of those who seem to offend. D. K.

The Future and the Theosophical Society.

In 1888 H. P. Blavatsky wrote :[1]

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed* —as you in America *will prevail*, if you only remain staunch to the Master's programme *and true to yourselves*. And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

And in the *Key to Theosophy* :

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical". Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has

1 See Lucifer for June, 1891, p. 291.

annexed to it a condition that is of importance. There must be an adherance to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism", for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said[1] "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves". This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy

1 Occult World, p. 101.

and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy", and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans".

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish".

WILLIAM BREHON.

About Killing Animals.

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalcule*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining—it cometh of itself. Ed.

Literary Notes.

January Lucifer, after the editorial noticed in February Path, continues H. P. B.'s intense story of "A Bewitched Life", and gives a fine paper on "Universal Law" by Bro. Wm. Main of Brooklyn. Mr. Kingsland's "Septenary in Nature" and his "Theosophy and Physical Research" have his usual great merits of straightforwardness and lucidity. "The Dream of Ravan" ends with a delightfully *naif* sentence, one which might well be appended to many a Theosophical paper in the West and to almost all in the East: "'But I fear', said the Rishi, seeing the bewildered faces of his audience and feeling he was getting beyond their comprehension, 'I fear I begin to grow unintelligible'". Certainly it is better to be silent than to be incomprehensible, and such a Rishi would be sure of universal respect in America. The "Outline of the *Secret Doctrine*" by J. C. is admirable. *Lucifer* announces that the *Theosophical Glossary* by H. P. B. will be on sale in a few weeks and that its price will be 12sh. 6d. The new edition of the *Secret Doctrine* will not be ready for many months. [A. F.]

Theosophical Siftings, Vol. IV., No. 16, *An Elementary Note on the Seven Principles*, by J. W. Brodie Innes, is an exposition with peculiar merit. Clearly and carefully, at fitting times providing an apt illustration or a judicious caution, it builds up a precise, distinct, articulated conception of the *Principles*, showing why each is needed and what it does. Its object is to make this conception so intelligible that no student need hereafter puzzle over it, and so positive that he cannot forget it. The first paragraph on page 13, the second on page 15 (notably the use of the fact that animals, however imitative, are never known to barter or exchange), and the passing reference on pages 16 and 17 to how the fourth dimension becomes apprehensible, are conspicuous for merit. Everywhere is smooth and mellow the delightful English, and everywhere is that union of common-sense with disdain for any racial prejudice against distasteful fact which makes Mr. Innes's pen so dear to the catholic in mind. And there is another excellence, hardly to be over-rated,—the intense perception of religion and God as realities, realities surviving all metaphysical jugglery and conceited scorn, realities as certain to the spiritual consciousness as is an axiom to the intellectual, and as little to be moved by quotation or denial or stigma. "When the self, which is the bar that separates the higher from the lower, is finally cast out, ... the man . . . is able to see all things clearly, not as in a glass reflected, but with straight vision, *as they are.*" [A. F.]

The Seven Principles of Man. Theosophical Manuals, No. 1, by Annie Besant. (*1892, cloth, 12 mo.*) For sale by The Path. 35 cts. A popular exposition of the constitution of man, according to the Esoteric Philosophy popularly known as Theosophy. It deals with the physical body and its consciousness; the "double", or ethereal body; the life-principle; the passional self, developing after death into the "spook"; the brain-mind of man; the higher mind; the spiritual soul; the spirit. Also with the phenomena of the seance-room, of mesmeric and hypnotic trance, thought-reading, etc., etc. The appendix gives some details about the Theosophical Society, and a list of Theosophical books and pamphlets suitable for the student. It is not a pamphlet as previously noted.

THE EDITORIAL FOR FEBRUARY LUCIFER, sent in advance, entitled "Theosophy and the Theosophical Society", is an answer to the Rev. G. W. Allen, who had accused the Society of a dogmatic drift and wanted it to confess. Mrs. Besant follows him up from point to point and worsts him at each, though always genially and much like an older and brighter sister. The paper is notable as an implied recession from the dogmatic stand taken in October, whereto we called attention, and is most welcome, not merely because it lessens just such errors as misled Mr. Allen, but because it illustrates one of the Editor's grandest traits,—perfect readiness to avow a position untenable and to withdraw from it. [A. F.]

DREAMS OF THE DEAD, by Edward Stanton. A book most evidently by one who has not only read much in distinctively Theosophical literature, but, what is more, is pervaded by its serious, reverent, devotional, aspirational spirit, a book aiming to teach of supersensuous realms in order that men may learn a fuller range of being and hopefully strive after things consonant with perfect manhood. The author has astral flights at night with his friend Barton, who takes him to an Adept's retreat in Asia where there is an Atlantean castle preserved by magic art. In these flights they see the astral phantoms of the dead, poor and rich. It is full of correct philosophy and incident, and every bit of the philosophy is in the books, magazines, and pamphlets of the Theosophical Society's members, while the incidents are duplicates of what has been already given by us. Even the scene of the mirrors of futurity in the castle is ours, for in the PATH such ideas and incidents have been given, and in *Secret Doctrine* H. P. B. speaks in Vol. 2 of the book in the east, which is the mirror of futurity in which are all the events of the future. The present book merely substitutes mirrors of steel for the old book. All our ideas as to races and rounds are given, and the high teachings of the *Voice of the Silence*. Hence it was not kind in Mr. Stanton to ignore mention of the sources of his inspiration and situation, nor to fling at the Society even in the mild way he does, nor to say that some of our work is done under guidance of elementals. The high tone of his "Adept" should cause even a modern author to be just, even at some expense of his own originality. He errs in regard to male and female incarnations and reuniting of such in one perfect spirit. With these cautions and hints as to real source for idea, philosophy, and situation, we commend the book distinctly. Although his Chela-adept animadverts on the use of strong words by theosophists, the author is forced to use them (as we are) when he attempts to give a strong idea, as in *Kama Loka*, *Devachan*, and the like. After such rubbish as *A Phenomenal Identity* and such perversion as *Dr. Zell*, a book like this revives faith in the power of writers to treat Theosophy with sanity and reverence. If it is not perfect, neither are readers: they would be fortunate if as good. (*Lee & Shepard, 10 Milk st., Boston. $1.00 cloth, 50 cts. paper.*)

JANUARY THEOSOPHIST. In "The Pickett Tragedy" Col. Olcott by argument and diagram demolishes the theory of suicide and establishes that of accident during somnambulism. "A Visit to an Indian 'Cunning Man'", by Lt. C. L. Peacocke, is astonishing and most interesting. Compared with real occult phenomena like this, the accordeons and materializations and babble of Western *seance*-rooms seem very flat. "Mantras, their Nature and Uses" is the first part of a paper upon a subject which, if

treated scientifically, might be of profound interest. But Western thinkers want reason, proof, and justification, by no means resting content with assertion or with the fact that somebody else said so. Col. Olcott enriches and adorns this number with a paper on "The Influence of Music in Psychic Development" read before the Seidl Society in Brooklyn last October, his clear thought, apt illustration, and bewitching English refreshing as does an oasis. Then, too, in "A United Buddhist World" he tells of his successful bringing upon one platform the alienated Buddhist Churches, and gives the 14 planks thereof. Such an achievement is a marvel. What Christian could do the same in Christendom? [A. F.]

VAHAN. 2D SERIES, No. 7, treats 3 important questions. If Mrs. Besant had been able to write somewhat more fully on the first two, it would have been nice, yet there is much other sound thought. The assertion that Occultists are often obliged to use "blinds" is distasteful to some Theosophists, as implying that deception in sacred themes is more creditable than silence. Any teacher, Occultist or not, detected in wilful misleading would soon lose the confidence of pupils. There is nothing that the sincere tolerate less than disingenuousness. Auspicious vigor is recorded of many Branches in the United Kingdom, and *Letters that have Helped me* receive cautious commendation. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV., No. 17, has on its cover "The Mission of Theosophy" by W. Kingsland, but it really contains also "Illusion" by F. K. and "The Magical Evocation of Apollonius of Tyana". A reform in *Siftings* would be the invariable conformity of cover and title-page to contents. Mr. Kingsland's usual clearness has not deserted him, and he makes especially impressive the fact that the spiritual world is not something we encounter after death, but is here, now, around, within us. The other articles are fair, nothing more. [A. F.]

TEA TABLE TALK.

"Professor," said the Bishop of A. the other day, "is this dream just related to me of any sort of consequence? It seems not to be of any value." "Oh," replied the Professor, "ask the student about that; I am not up in dreams." The Bishop of A., who had been calling of late, then read the dream and the student gave close attention. It ran thus:

While at my morning devotions, which consist in earnestly reviewing my record of the previous day's imperfections, and in seeking to know all the truth possible for me, and thus to learn my true relations to self, family, and the world, I found myself in a vision on a lofty and far-reaching mountain range. An unknown woman guided me until I reached a broad plateau on the summit of the highest mountain, but I was only half conscious of her presence till she spoke, just below me, saying—"There are inestimable treasures hidden in this mountain, enough to enrich seven worlds such as this. I will show you." Suiting action to word, she opened a small panel of rock just below my feet, and thrusting in her hand withdrew it, full of flashing rubies of great value, which for a moment blinded my eyes with their magi-

cal color, casting a radiant glory all about. When my eyes were free from the fascination of the color-pictures, the woman and jewels were gone.

My first impulse was to follow her and compel the replacement of the wealth; but below me, as far as the eye could pierce, were peak after peak of lesser mountains covered with a dense jungle of underbrush and trees, and to hunt for any being in such a vast solitude was at least unpromising.

My desire to trace the woman was born of a great fear lest the master of the domain might appear, and finding me alone, and some of his valuables gone, suspect me of taking them; and I was without any means of proving my innocence.

The chief glory and beauty of the height upon which I stood was its wonderful light, in which the inner nature of man could bathe, with as visible results as the body receives from a plunge in the ocean.

I sat down in the vibrating light and tried to think what to do.

Must I denounce the woman, or quietly suffer the penalty of having been in bad company?

I shrank from either course. The blessedness of the light-baptism seemed to penetrate my being, but not enough to give me a clear understanding. I began to reason (not from the center of light, but from the plane of darkness I had left behind me) that, if the master was divine in knowledge, as this light indicated, he would know that the gems were not taken by me, and would not question me concerning the woman, for I knew neither her abiding-place nor name; and surely he would not feel the loss of the few precious stones, or wish to punish the woman. But somehow I felt that a terrible thing was behind the woman's act, and this heavy, sin-stricken feeling would not leave me, even in this glory-lighted region. While seeking to fathom the mystery of this load at my heart, I saw a mass of huge shadows, seemingly endowed with a fearful, living force, coming directly towards me. I rose, trembling, and ran, feeling that not only my present life but *my eternal existence* was at stake.

These shadows were more dreadful than wild beasts, and my only safety was to keep in the light; but the terrible monsters gained upon me.

In my headlong speed I staggered and fell, and the frightful shadows mockingly laughed—"We are swifter than mortal feet; none *can* escape us."

Simultaneously with the diabolical laugh, like an electric flash from beyond the cloud-host, came this command—

"*Bravely endure* what you can not help." I was a coward no longer, but rose and faced the on-coming sea of demons.

With the command came perfect faith in the ruling spirit which governed the voice, and obedience of course followed.

The monsters came very near me, so near that my hand could touch them. They jeered at me, but were powerless to lay hold of me, now that fear was gone.

After hearing the masterly voice, I had strong hope that a teacher would appear. A form did rise before me, but not the owner of that voice, or yet a guru. The form spoke and said—"Life is a great riddle."

"No," I replied; "life, from the least atom up to a God, can be traced as clearly as a burning brand."

"Ah," sighed the form, "the fire-spark is for a brief moment only, and then its life goes out in blackness."

"True," I answered, "but it loses itself because it tries to live away from its parent source. So, with us, life becomes an unsolvable riddle only when we separate ourselves from the divine flame (Truth) within us."

Ere I had ceased speaking, the same commanding voice which gave me strength to face the shadows said:—

"Why did you wish to follow the woman, and the senseless stones she carried with her? Why did you seek to flee from the shadows? 'Kill thy desires. Strangle thy sins, and make them dumb forever.' Look well to *thyself*. Sin attracts evil and unclean things. Purity will attract its own. Purify *thyself*."

Oh bitterness of grief! The woman I did not fully wish to give up to justice was—*self*.

The great voice drove home the truth to me, and I dare not doubt. I confess it with great shame and sorrow. *Avarice* was her name. In my self-righteousness I had thought myself entirely free from that particular vice. Indeed I had often said I was born without it. The lesson had been hard, but I trust it may help unbind the fetters of self, not alone for me, but for others also.

The Monster-Shadows were my own children—born of sin and fear.

"Let him who thinketh he standeth, take heed lest he fall." SANTI.

"That's a good dream and well explained," the Student remarked. "Dreams are not understood generally, and most of those we have are forgotten in five minutes after waking up. Job truly said that in the visions of the night man is instructed. That this was a day-dream does not alter the case. Bulwer Lytton shows that the first initiations come in dreams. They are nearly always in symbols, for the inner man has no such language as ours. He sees and speaks by pictures. He throws out a thought as a picture. It is for us to grasp it and remember. Each picture is modified by the changing methods of our waking hours of thought. Your friend has well dreamed and well interpreted, and if we were to act upon our dream-teaching when it gives high motive, then we could encourage, as it were, the inner dreamer so that oftener we might get instruction. The Bishop's impulse is to slightly sniff at his relative because he is so practical. Yet he even dreams -and a great fact is therefore present in his experience—the fact of dreaming. Our dreams present an opportunity to us as waking men and women to so live that the Inner Self may more easily speak to us. For as with new acquaintances and strange languages it is necessary to become accustomed to the new forms of speech and thought, so that out of great confusion reigning at first we may bring order with instruction. The lesson of this dream is for all; it is to throw off the hold of self upon us each in his own way—for all differ—and to abandon all fear. But we cannot do either while we remain impure; as we purify, so we succeed." JULIUS.

16TH ANNUAL CONVENTION

AT ADYAR, MADRAS, INDIA, DECEMBER, 1891.

This Convention was held on the 27, 28, and 29th of December, 1891, at the Headquarters as usual. Col. H. S. Olcott presided, and this after his long trip to Australia, to America, and back to India. He was in good health, though he said in his remarks that in consequence of his years he would not be able any more to go on the long tours he has been accustomed to make in the past. The report now at hand gives a full account of the proceedings, and also the various documents in full.

IN MEMORY OF H. P. B.

A resolution was passed, proposed by V. Coopooswamy Iyer and seconded by Tookeram Tatyá :—

"Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its co-founder and our honored teacher, sister, and friend."

Two more follow to the effect that she should be regarded as a benefactress of humanity for her exertions toward the spread of spiritual philosophy, and a committee was appointed to consider the proper way to dispose of her ashes and what should be a suitable memento of her life and labors.

When the question came up afterwards, the Hindus reported that they thought her ashes should be scattered on the waters in accordance with their ancient customs, but after some consideration the disposition of the contents of the urn was left to Col. Olcott. We notice in respect to this that when the President spoke of her ashes he did not mention the fact that they had been divided between India, New York, and London. When he came to the uncovering of the vase containing the portion of the ashes taken by him to Adyar, there was an impressive scene, all present rising and standing until the urn was covered again.

Under the head of "Foreign Delegates" we notice the names of some who were visiting only and were not members of the Society, and suppose they were recorded as delegates by some error. Miss Muller of London, and Mrs. Musaeus-Higgins, formerly of Washington, D. C., were present.

The American Section had provided for representation some time before the Convention, as Bro. William Q. Judge had sent from the Pacific Coast a paper authorizing Bro. B. Keightley to act as its delegate.

Nothing was done about any alterations in the Constitution, as such were not now necessary.

The President reported that since the last Convention he had travelled about 43,000 miles by sea and land, and in his journeys had seen proof

that the interest in theosophy is world-wide, that it is apparently a permanent effect, and that some of its influence is flowing into the Christian church. But he indulges in some remarks as to the grave error he and H. P. B. made, as he thinks, in being intolerant towards Christianity. Those who have carefully read her writings and have known her as well as Col. Olcott know that there has been very little intolerance from our side, but that there has been, as there always will be, a constant irritation on the part of dogmatists who perceive that the pure light of theosophy makes dogmatism see its death-warrant very visibly before its eyes. Neither H. P. B. nor Col. Olcott, nor any one else in the Society who has understood its mission, can suppose there has been any intolerance of true Christianity, as that is confined in any city to a small number of persons.

Col. Olcott also said that he did not believe H. P. B. thought she was going to die, and that in his opinion her death was a surprise to her. With this we cannot agree in the least. He had not been with her for some time and did not know of the many warnings she had been lately giving to all her immediate friends, including the Editor of this magazine, of her approaching demise. In some cases the notice she gave was very detailed, in others it was by question, by symbolical language, and by hint, but for the year or more before her death she let those who were close to her know that she was soon to go, and in one case, when a certain event happened, she said, "That means my death". We have great respect for Col. Olcott, but cannot agree with him in this matter.

He further reported the Australasian Section as not being in good order, so it would seem that the report when he got back from there of the new Section's being organized was premature. The Ceylon Section was also reported as in an unsatisfactory state. And in speaking to the Hindus as a Section he scored them pretty well for their indifference in the face of the great activity of the American and European Sections. He said they grumbled at their dues and at the same time paid large dues to clubs where they might play billiards and drink at a bar. This is not pretty on the part of the men referred to, but even Hindus are human. His reference to the adhesion of Annie Besant to the Cause again enforces the great wisdom of our departed friend H. P. B., although his reference to it only brings out the coincidence of the number seven in connection with Mrs. Besant and Mme. Blavatsky. It was H. P. B. who "all by herself", as the children say, brought Annie Besant into our ranks, and with her all the power there may be behind that lady, as well as all the influence that sixteen years of unselfish work for the poor must have had on our sister for good, not only to her but as well to any organization she might join. It was all due to H. P. B. and to no one else, just as we may say that the revival of interest in Europe looks as if it were due to her too, since it did not take place

until she went back there. But this master-spirit is for a time removed from us, and we cannot help the sorrow of the heart nor fail to see we have lost a brave and far-seeing general. Further, in speaking of a tendency he saw on the part of some to dogmatise on H. P. B., Col. Olcott paid her a tribute and at the same time said there ought to be no idolatry; but while he was right in that, yet at the same time the very Masters of whom he spoke, and from whom he heard through H. P. B., said in a letter that has been long published that H. P. B. had everything to do with the occult department of the work of the members of the Society. This must not be forgotten.

STATISTICS OF YEARLY CHARTER ISSUES.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
..	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279

To the close of the year 1891 the number of charters issued is 279; deducting 21 extinguished, we have 258 at the close of this year.

The Indian report shows that of the Branches accredited to that country, out of the whole number there are 48 entirely dormant; so the American Section can take heart, as we are creeping up the scale with active Branches. It is better to be slow and sure than to be sorry.

The financial reports showed that there remained on hand only enough money for about one month's expenses; and the President again called for aid, which indeed the H'dqr's ought to have. They further show:

INCOME RETURNS SUMMARIZED.

Donations received in 1891:		
From American Section, rupees, - - -	2,978.4.6.	
European ,, - - - -	466.2.0.	
Indian ,, - - - -	408.4.0.	
All others - - - -	51.12.0.	
		3,904.6.6.
Fees and Dues in 1891:		
From American Section, rupees, - - -	1,099.2.9.	
European ,, - - - -	167.4.0.	
Indian ,, - - -	1,035.0.0.	
All others - - - -	598.13.8.	
		2,900.4.5.
Total Income in rupees 1891, - - - - -		6,804,10.11
Of which the American Section gave, rupees - - -		4,077.7.3
Equalling about - - - - - - - - -		$1,539.00

This shows a falling off in donations from America, but as compared with last year there is an increase of our payments for dues and fees to India, thus:

Dues and fees last year, rupees, - - - - -	879.14.1.
Dues and fees this year, rupees, - - - -	1,099. 2.9.

which is over 200 rupees increase.

There was a falling off in American donations as against last report because the latter covered a longer period of time.

The Trust Deed for Society property was ordered engrossed for signature, and the Trustees named are :

Col H. S. Olcott,	William Q. Judge,
Hon. S. Subramania Iyar,	B. Keightley,
Sidney V. Edge,	N. D. Khandalavalla,
V. Coopooswamy Iyar.	Tookeram Tatya.

On the 28th December a large public meeting was held at Patcheappah Hall, Madras, and on the 29th the Convention adjourned.

RESIGNATION OF PRESIDENCY T. S. BY COL. OLCOTT.

The following correspondence sufficiently explains itself. It is inserted here in order that American members generally may be in possession of the information. It will be remembered that Col. Olcott determined to resign some time ago, but was induced to alter his decision and to take a vacation in order to restore his health. But although the rest did him good we were all sorry to see, even so lately as when he visited America in 1891, that traces of old troubles remained, and at the 16th Annual Convention he again said that he could not do the work he used to do. So, feeling that the Society is firmly established, he now resigns official position. He will continue to reside in India and do literary work for the Society's benefit, and no doubt will aid his successor very much in placing the Adyar Oriental Library on a better footing than ever. At the April Convention in Chicago resolutions will probably be passed upon the matter, and will include the expression of our high appreciation of his long services. By some it is proposed to suggest at that meeting that the American Section desires him to have at Adyar a free life-residence. This would be fitting.

Adyar, India, *21 January, 1892.*

To the Vice-President of the Theosophical Society ;

Dear Sir and Brother,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish —expressed by me in the convention of 1886 and reiterated in that of 1890— and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now, in fact, I am at this moment under medical treatment and have had to cancel engagements for a tour to Arakan, Bengal, and elsewhere. I therefore resume my liberty of action to devote myself to certain literary work for the benefit of the movement, long since planned and which none can do save myself. In the ordinary course of nature the young replace the old, and I

consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life, and so long as I live shall have the benefit of my counsel when asked.

In parting with my dear colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always trying to work his way upward and to help his fellowmen.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it, and shall be ready to withdraw by the first of May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours,

H.S. OLCOTT.

OFFICE VICE-PRES. T. S. 132 NASSAU ST., NEW YORK, *Feb. 22, 1892.*

To Col. Henry S. Olcott, President T. S.

DEAR SIR AND BROTHER,

I beg to acknowledge the receipt, on the evening of the 19th of February, 1892, of your resignation of the office of President of the Theosophical Society, to take effect on the first of May, 1892, or sooner if the Council shall arrange to take the property of the Society and manage the duties of the President, as you find that the precarious state of your health and your advancing years will not permit you to travel and work as in the past. Having received this from you it is my duty, as Vice-President, to notify the various sections of the Society of the fact of your resignation and of its cause. This I will do at once.

Most undoubtedly they will feel with me the deepest regret that your arduous labors for the Society during its whole history from the very first have at last had such effect, and, coupled with the natural advance of age, have compelled you to carry out the wish for retirement which you expressed in 1886 and repeated in 1890. When your friends and colleagues urgently asked you at the latter date to reconsider it, we well knew of the inroads upon your health made by your work, and yet hoped that a long vacation—shortened, in fact, by Madame Blavatsky's death—might restore it.

This hope has failed, yet the Sections of the Society will however rejoice when they read that you, in tendering your resignation of your official position, and in declaring continued loyalty to the movement—which indeed none could doubt,—assure us that the Society shall have as long as you live the benefit of your counsel when asked. Of this we shall as a body most surely avail ourselves, for otherwise we would be shown incapable of valuing history, as well as ungrateful to one who so long has carried the banner of Theosophy in the thickest of the fight.

With assurance of universal sympathy from the American Section, I am, my dear colleague,

Your friend and brother,

WILLIAM Q. JUDGE,

Vice-President.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge	Alex. H. Spencer	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S	1885	Louis F. Wade	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	E. B. Rambo	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Dr. W. H. Masser	Miss Louise A. Off	Collado St., Station F.
Boston	Boston T. S.	1886	Geo. D. Ayers	Robert Crosbie	186 South St.
Cincinnati	Cincinnati T. S.	1886	Dr. J. D. Buck	Dr. Thos. M. Stewart	104 W. 8th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Louise J. Manning	Masonic Temple.
Philadelphia	Krishna T. S.	1887	Alex. W. Goodrich	Stirling Wilson	1641 Race St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	R. D. A. Wade	Harry Merriam	2113 Clark St.
Grand Island, Neb	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge.	1888	Samuel Calhoun	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn	Varuna T. S.	1888	Dr. E. A. McLellan	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. C. Rogers	Mrs. Erma E. Gates	117 Public Square.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	F. A. Wilde	7 Belvedere Block.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137 Macon St.
Santa Cruz, Cal.	Bandhu T S.	1889	Dr. Wm. W. Gamble	Mrs. E. E. Bacon	44 Cayuga St., E. Santa Cruz.
Washington, D.C.	Blavatsky T. S.	1889	J. Guilford White		Box 681.
San José, Cal	Excelsior T. S.	1889	Mrs. Agnes B. Willcox	Mrs. P. M. Gassett	351 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Oakland, Cal.	Aurora Lodge	1889	Mrs. Sarah A. Harris	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	E. O. Schwagerl	Mrs. Fannie A. Sheffield	917 N. P St.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal	Oriental Club.	1890	H. D. Van Schaick	Mrs. M. A. Van Schaick.	
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Miss Sarah E. Sherman	157 Peck St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Mrs. Mary B. Clark	1210 Cedar St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Alameda, Cal.	Triangle T. S.	1890	Mrs. C. McIntire.	Mrs. Clara E. Story	2328 Clement Ave.
Sacramento, Cal.	Eureka T. S.	1890	Albert Hart	Dr. John S. Cook	922 9th St.
Sioux City, Iowa	Dâna T. S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th St.
Lincoln, Neb.	Amrita T. S.	1890	David A. Cline	Mrs. C. A. Bumstead	1212 Rose St. South
Baltimore.	Hermes Council T. S.	1890	Chas. F. Silliman	Wm. H. Numsen	18 Light St.
New Orleans	Vyasa T. S.	1890	Dr. J. A. Mathieu	Dr. B. de Toledo	150 Canal St.
Kearney, Neb.	Lotus T. S	1890	Rice H. Eaton	Herman M. Draper	
Seattle, W. T.	Seattle T. S. No. 1.	1890	W. F. Richardson	Thos. A. Barnes.	404 Union St.
Jamestown, N. Y.	1st. T. S. of Jamestown	1890	Miss Julia S. Yates.	Mrs. H. E. L. Fenton	215 Crossman St.
Philadelphia.	Die Deutshe Theosophische Gesellschaft.	1890	Geo. Falkenstein	Chas. Cloeren	844 Almond St.
Vicksburg, Miss.	Siddartha T. S.	1890	James M. Gibson	James B. Thompson	Bonelli Building.
Pittsburg	Vishnu T. S.	1890	Wm. C. Temple	Alex. M. Gow	Lewis Block.
Boulder. Colo.	Keshava T. S.	1890	Geo. S. Adams		[House.
Portland, Oregon	Willamette T. S.	1890	A. Ross Reed.	H. H. Griffiths	Law Library, Court
Memphis	Memphis T. S.	1890	Dr. M. Samfield	C. M. Redford	344 Jefferson St.
Clinton, Iowa	Indra T. S	1890	James H. Reed	Chas. E. Freeman.	227 Fifth Ave.
Pittsburg	Iron City T. S.	1890	John W. Dunlap.		31 Parkview Ave., Allegheny City.
Fort Wayne, Ind.	Annie Besant T. S.	1891	Hon. Edw. O'Rourke	A. A. Purman	
Toronto, Canada.	Toronto T. S.,	1891	Albert E. S. Smythe	Dr. A. S. Gullen	461 Spadina Ave.
Los Angeles, Cal.	Dhyana T. S	1891	Jas. R. Tallmadge.	Mrs. K. J. Shanklin	408 S. Griffin Ave.
Hoquiam, W. T.	Gray's Harbor T. S.	1891	Dr. Owen G. Chase	Sidney M. Heath	
New York.	"H. P. B." T. S.	1891	Chas. Seale	Miss Mary Douglass	239 W. 126th St.
Springfield, Mass.	Springfield T. S.	1891	Geo. M. Stearns.	Geo. Creley	653 Main St.
St. Paul, Minn.	St. Paul T. S.	1891	H. P. Pettigrew	C. H. Buedefeldt	249 Selby Ave.
Soquel, Calif.	Pleiades Lodge T. S.	1891	Chas. S. Adams.	Wm. R. Wilson.	
Salt Lake City, U.	Salt Lake T. S.	1891	John Lloyd.	Robt. L. Scannell	Box 870.
San Francisco	San Francisco	1891	Dr. J. A. Anderson	Mrs. V. M. Beane.	1420 Clay St.
Providence, R. I.	Providence T. S.	1891	Mrs. Anna D. Percy.	Jonathan Bailey.	155 Ivy St.
Olympia, W. T.	Olympia T. S.	1891	David E. Baily	A. H. Adams	Box 694.

Mirror of the Movement.

AMERICA.

The Los Angeles Brethren have elected a Committee to push forward the work of propaganda, and, besides other measures for informing the public and promoting the Cause, have projected a course of "Bible Readings with Theosophic Keys" for March. This is a peculiarly felicitous idea, one which may prove of enormous instructive value and open up a field little known, of the largest interest, and sure to attract attention from the religious world. If exploited with care and research, such field will yield rich results, and some arrangement for preserving and publishing them should be seen to. The Sunday public meetings have been well attended of late, and the following papers were read; Jan. 31st, *Ethics of Karma*, Miss M. A. Walsh; Feb. 7th, *Thought Transference*, Mr. Talmadge; Feb. 14th, *Evidences of Immortality*, P. Bellman; Feb. 21st, *Personality*, Miss L. A. Off; Feb. 28th, *Prehistoric Continents*, Dr. G. F. Mohn.

"The Pacific Coast Committee has been most ably assisted by its efficient Secretary, Miss Gertrude Piper, who is also in charge of the Library and does most excellent work in receiving strangers, imparting general information, assisting students in selecting appropriate lines of study, and many other invaluable departments. No one works harder or with more earnestness. Besides the books lately contributed to the Library, the Committee have received several large scrap books, which are being steadily filled with newspaper clippings. The matter of a lecturer for the Pacific Coast is not yet settled, the two main difficulties being the supply of necessary funds to maintain him, and the selection of a fitting man. The matter is now assuming a more definite aspect, and the Committee hope soon to announce the beginning of this line of work.

Rev. W. B. Copeland of the Narada T. S., Tacoma, W. T., has been visiting a number of Branches in California and lecturing upon Theosophy. The subject in San Francisco was 'Theosophy the need of the World', and excellently and apprehensively was it expounded. Brother Copeland is well received wherever he goes, and is always an earnest and hardworking Theosophist. There is hope that in future he may be able to give more time and effort to the Cause so near his heart.

The Children's Hour and the adult class for Theosophic study meet regularly at Headquarters every Sunday morning. The former is under the direction of Mrs. L. D. Bothwell, assisted by a number of others, is ably conducted, and has an increasing attendance. Mr. Frank Neubauer con-

ducts the adult class, which also is well attended. Mrs. S. A. Harris, besides doing a vast amount of lecturing, teaching, etc., conducts a class for study of the *Secret Doctrine* every Saturday evening at Headquarters. Mrs. V. S. Beane, Secretary of the S. F. Branch, is now President of the Women's Christian Union, one of the largest charitable organizations in the city. When Mrs Beane was invited to join the Union, she consented to do so only as a Theosophist and a representative of the local T. S. Branches. Since her entrance Theosophical literature has been introduced at the Union's Headquarters, and Theosophy brought to the front as a remaining element. That a woman of Mrs. Beane's executive ability and pronounced Theosophic attitude should be made President of so important an organization in such a city as San Francisco shows strongly what a power Theosophy is now becoming.

The Pacific Nationalist Club of San Francisco, the largest in the city, invited Dr. Allen Griffiths to speak before them upon Theosophy on January 24th. His topic was 'Karma'. The hall was crowded, many persons standing, and the lecture of nearly an hour was listened to with deep attention. Theosophy pure and simple was given, and it verified the oft-repeated assertion that Theosophy as such, and without any 'leading up' policy, is the best course because appealing directly to the higher nature of each listener. Many questions were then answered, and so great was the interest that the regular proceedings were done away with and the whole time given to Dr. Griffiths. The meeting lasted two hours and a half, and the speaker was requested to again address the club upon the following Sunday. His topic then was 'Reincarnation', and the house was again crowded. The meeting did not close until 10:30, and even then questioners refused to leave until the lights were actually put out, after which he was again besieged in the corridor. Certainly these lectures were most successful, and very likely may be an important event in new work. The Nationalists appear fruitful soil, being so much in sympathy with the doctrine of brotherhood, and being apparently ready for any new light commending itself to reason and to the fraternal principle." (*Communicated.*)

Pacific Coast Lecturer. Bro. Allen Griffiths of San Francisco has been appointed Lecturer for the Pacific Coast by the Committee for T. S. work there, and with the consent of the Executive Committee, to begin March 15th. The Branches and Members in California, Oregon, and Washington subscribed for the purpose. No doubt the result will be very beneficial to the movement on the coast.

"H. P. B." T. S., New York City, (Harlem), has elected as President Mr. Chas. Seale, and as Secretary Miss Mary Douglass, 239 W. 126th st.

League of Theosophical Workers No. 1, of New York. The work

done by this League since last report up to going to press is as follows: 31 meetings in all; children helped outside 30; help was extended to various persons not at the rooms numbering 21; attendance at the reading room was 35; at the sewing classes the attendance has been 315, or about 85 each week, with only five teachers; 100 meals were given both outside and at the rooms; the Boys' Club has about 40 members, the Literary Club 10, and the Singing Class 17. Donations of clothing, cloth for sewing school, food, games, and delicacies have been received from friends of the League, some not being F. T. S. More helpers are needed.

Aurora T. S., Oakland, Calif, has elected as President Mrs. Sarah A. Harris, and reelected as Secretary Mr. Henry Bowman, 630 9th st.

Eureka T. S., Sacramento, Calif, has elected as President Mr. Albert Hart, and reelected as Secretary Dr. John S. Cook, 922 9th st.

Aryan T. S., having heard on February 16th from the Gen. Secretary the telegraphed news of Col. Olcott's resignation, at once passed a Resolution expressing its sympathy with Col. Olcott in his impaired health, its sense of the great value of his long work for the Society, and its assurance to him of the fidelity with which it purposes continuance of effort along the lines he and it have pursued.

Blavatsky T. S., Washington, D. C., enjoyed a lecture on February 14th by Mrs. Marie A. Watson, the first of a projected series in Denison Hall, 923 F. st. Miss Georgia L. Leonard will be lecturer in March. Each new Theosophical activity in the Capital is of great moment, and always receives hearty greeting from the Path.

Lectures during February from New York Headquarters were:— 10th and 15th, private lectures by Miss K. Hillard in N. Y. and Brooklyn upon *Theosophy;* 21st, Harlem, *Theosophy in Practice*, Alexander Fullerton; 23d, Philadelphia, *Evolution*, Miss Hillard; 26th, before Seidl Society, Brooklyn, *Karma and Reincarnation*, Miss Hillard; 28th, Harlem, *Theosophy*, William Q. Judge.

ENGLAND.

London Letter.

Again I must ask your readers to accept me as a substitute for Mrs. Cooper Oakley, who, though she is now making fair progress towards recovery, is still forbidden to do any kind of work. As soon as she is able to go away for change, we may hope for her speedy restoration to health, but the weather is still too wintry and she too weak to make this practicable just at present.

During the past month Annie Besant has resumed her usual activity

in the way of lectures. She has made various little expeditions about the country with unvaried success, and to-day she is starting for South Wales where she will lecture in three large towns within three days. Next month a Kensington audience will hear of Theosophy as applied to Modern Problems, the large Town Hall having been engaged for the purpose.

The Hall at Headquarters still continues to fill steadily on Thursday evenings, and the monthly *Conversazioni* are well kept up. A list of new members and associates is read out every week. Last Thursday, taking the two together, I counted fifteen, not a bad average for a failing Cause!

A new Lodge has been lately opened in the S. W. district of London, to be called the Earl's Court Lodge. It will form a centre for the large population of Kensington, Hammersmith, Fulham, and Chelsea, which are all within reach, and ought to be successful. It starts with fourteen members and with the following programme: "Theosophic Concepts", W. Kingsland; "Karma", R. Machell (President of the Lodge); "Reincarnation", W. R. Old.

In the Scottish Lodge so great is the pressure of numbers that it has been found necessary to inaugurate a second lodge, more particularly with a view to giving "elementary instruction to novices and enquirers".

At present it is only a branch or offshoot, and is to be known as the Edinburgh Branch, not being yet a chartered Lodge. If it strikes vigorous root, it will be in a position to become independent.

Our Irish brethren seem also to have been successful in their venture of taking good quarters in Dublin with Library and a resident staff "ready at all times to place the resources of the T. S. at the service of all sincere students of Eastern philosophy". There is a true ring about this announcement which inspires confidence, and as theosophic literature is now being perused from "Belfast to Cork and from Sligo to Kerry" we may hope for better things for "ould Ireland".

Our indefatigable brother and General Secretary, G. R. S. Mead, has just returned from a flying visit to Paris, where the French centre is now making good progress. Among other items of interesting news, Mr. Mead learned that M. Emile Burnouf, the eminent Oriental scholar, is about to contribute an article to the *Lotus Bleu*.

As regards new literature, Annie Besant's delightfully lucid papers on the *Seven Principles in Man*, gathered up into a compact little volume, are in great demand, and Jasper Niemand's *Letters* are much appreciated and proving a *help* to many.

Three new libraries have been lately formed by the Countess Wachtmeister, at Bow, at Bilston in Staffordshire, and in the County of Banff in the North of Scotland. This plan of entrusting some good Theosophist with a few books to lend out is an excellent manner of planting the seed

for a new centre, eventually to blossom into a lodge. The readers come together to discuss the "new learning", those at a distance send questions on difficult points, correspondence ensues, and the interest of a whole neighborhood may be thus aroused.

I once sent two little pamphlets to a member of my Correspondence Class, and she writes to say that they have been passing from "Sceptic to Sceptic ever since". The favorite books are the "Key to Theosophy", Mr. Judge's "Echoes from the Orient", and now lately Mr. Old's "What is Theosophy?"

It is as well to get beginners thoroughly versed in one or all of these before attacking larger works and getting hopelessly lost in a sea of Sanskrit terms and philosophical conceptions. One gentleman, who is Librarian to the Public Free Library in a large northern manufacturing town, has by interesting a few persons managed to get the "Secret Doctrine" purchased for the Library. Thus Theosophy pursues its way. May it go on from strength to strength and prosper mightily! To all the brethren greeting.

E. KISLINGBURY.

ENGLISH ITEMS.

THE good work that Bro. Claude F. Wright is doing in America in helping Bro. Judge and in speaking at the meetings in New York and in other ways is very encouraging to those who knew him here. It is hoped he may some day come back with added experience and knowledge.

* * *

H. P. B. PRESS is awaiting anxiously the arrival of the American Cottrell cylinder press ordered from New York. This is to increase the "Press" plant and to print the new edition of the *Secret Doctrine* and also the other volume, besides as much of the Headquarters literature and printing as possible. Bro. Jas. M. Pryse, formerly of N. Y. Aryan Press, is the master of this Department.

* * *

WORK on new edition of *Secret Doctrine* has been very arduous for Mrs. Besant and Bro. Mead, involving much more than ordinary proof-reading. The type of this edition is very fine and is, I believe, American.

* * *

THEOSOPHICAL MANUALS will be continued. No. 2 will take up Reincarnation, and others the main concepts of Theosophy, Karma and the like. These will be extremely useful.

* * *

CHAMBERS ENCYCLOPEDIA has asked Mrs. Besant to write the article on Theosophy. This Encyclopedia is an authority, and displays great sense in selecting Mrs. Besant for the work on Theosophy.

NIGHTMARE TALES by H. P. B. will soon be coming out and is bound to be a success. She used to say that they even made her flesh creep, and they must prove to be delightful reading for moonstruck Theosophists, but valuable for those who can see through the ghostly veil.

* * *

BLAVATSKY LODGE was visited on 26th January by Mr. A. P. Sinnett, who took part in the discussion of Reincarnation which had been going on for several meetings.

* * *

A CHRISTIAN CONGREGATION in North London had Bro. Geo. R. S. Mead lecture before it lately on Theosophy, and the pastor at the end moved a hearty vote of thanks to Bro. Mead. And so dogmatism slowly expires, Rev. Dr. Spurgeon dies lamented by thousands although the devout prayed to God to save his life, Kings and Princes prayed for by millions grow sick and disappear, but truth remains.

THE UNKNOWN OBSERVER.

INDIAN LETTER.

MY DEAR PATH:

I am endeavoring amidst my numerous duties to find time to write you a few words. You know by this time that our Convention was this year a very great success and equally well attended. Visitors have left us now with pleasing recollections in our minds of their visit. One of the most interesting guests was a Chinese Lama, by name To-Chiya, from the Imperial Temple or Lamasary at Pekin. This gentleman is on pilgrimage to famed Buddhist Shrines, and from Adyar he goes to Lhassa and thence to Pekin. Unfortunately our friend was not acquainted with English or any of the Indian languages, and we were therefore unable to exchange ideas with him. If he had been able to do so, he would have no doubt given us very interesting details of Thibet and the mysterious Lhassa. I myself got a smiling acquaintance with him, and he accepted a copy of the Convention group which he will no doubt treasure in memento of his visit. If any of our Theosophists wandering in Thibet come across the Convention group of 1891, they will know where it came from.

As regards the Convention, I may say that the greatest good feeling prevails and there is an evident desire on the part of our Hindu brethren to help each other in the great work we have before us. Among the plans arranged and discussed at the Convention, I may mention a few. One of them is the sending out of letters to a number of Indian Rajahs and princes asking them to assist in the revival of Sanskrit literature which is a part of the work of our Society here in India. I enclose you a copy of the letter, as it may perhaps interest some of the American Theosophists. One brother has very kindly volunteered to guarantee the expenses for one year of a

Secretary at Lahore in Punjaub, and, if we can see our way to it, some one will be sent there to take up the work towards the end of the year. This depends upon whether we can get fresh volunteers to work in the field, as with only Bro. Keightley and myself we are unable at present to carry out any scheme of this sort.

Bro. Keightley has again left on tour. He proceeds to Bombay, visiting the Branches on the way, and then he will go to the Punjab and the Northwest Provinces. He will bring his tour to a close in May, when a rest for a week or so will follow in the coolness of that most romantic of all hill-stations, Darjeeling.

Miss Muller and others are making a short tour in the South of India, visiting most of our Branches and addressing them. From the reports that have reached us, their visit seems to be productive of much good. They will spend a week in Ootacamond, and also visit the temples at Madura and Tanjore.

An amusing incident which occurred during Bro. Keightley's last tour may interest your readers.

Most of them have no doubt seen the portraits of our Theosophists in a recent number of the *Review of Reviews* which unfortunately do not do credit to the general appearance of our chief workers. At one of the Branches visited by Bro. Keightley he was met as usual at the Railway Station by some of the members of the Branch. Not being personally acquainted with any of them, he was waiting for some one to accost him, when he espied a Hindu gentleman with a copy of the *Review of Reviews* in his hand which he was consulting alternately with a study of the faces of all Europeans on the platform. Brother Keightley recognised the copy of the *Review of Reviews* and the particular page in question, at once gathered that he was the object of the gentleman's search, and a mutual recognition and explanation resulted. Here we have an example of the practical use of the photographs of our Theosophists in the public magazines.

Adyar, 14 Jan., 1892. S. V. EDGE.

ARYAN THEOSOPHICAL HEADQUARTERS.

Intolerable cramping having forced a move of the General Secretary's quarters by May 1st, and a peculiarly suitable property, in one of the best sections of New York and at moderate price, having been offered for sale, the Aryan T. S. has effected the purchase. The building is 144 Madison Ave., just above 31st st. The Gen. Sec'y's offices, the PATH, the Aryan Press, and the Aryan meetings will all be housed therein after May 1st. Ample space is thus secured for indefinite growth, and the heavy mortgage will gradually be paid off as resources accumulate. The matter is not one of purely local interest, for the Metropolitan Headquarters must always have a national importance, and the office of the General Secretary is a centre related to every F. T. S. In the new rooms visitors can be comfortably received and entertained, and without the sensation of interrupting business and causing confusion which has so long impaired their satisfaction in calling. Inasmuch as the Aryan Branch has undertaken so great a burden,

For pp. 417 and 418 see between pp. IV and V of index at the commencement of the volume.

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